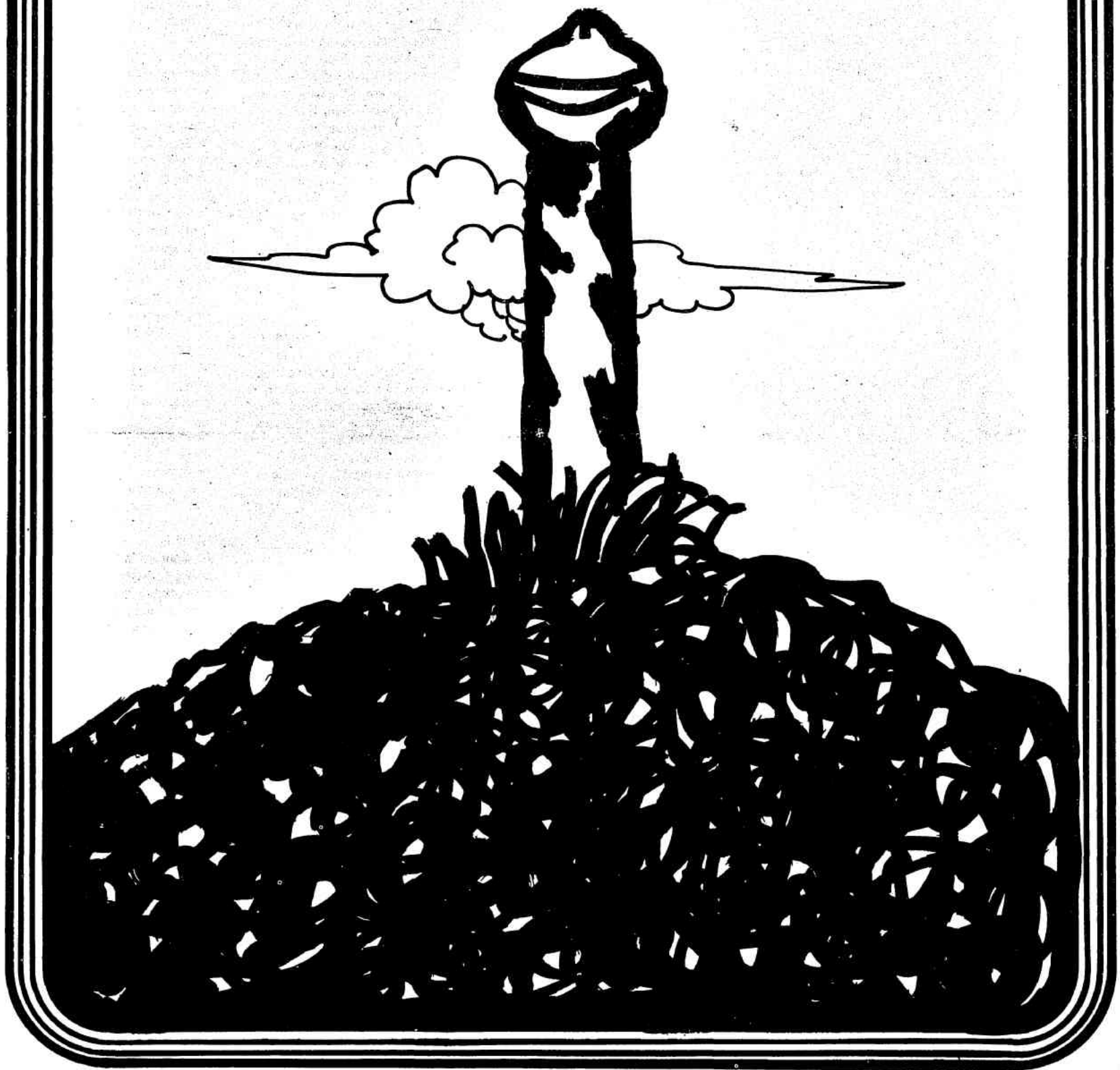


V. 25, N° 3, 1973.

Woroni



**BLACK MOUNTAIN
PHALLACY**

NEWS

DR FORBES:— A decision made by the Government, announced after due consideration, and after taking advice from the Department of Defence can, and probably will, be reversed by a beer swilling, floral shirted bunch of new leftists in some sleazy Surfers Paradise pub —

MR SPEAKER — Order!

DR FORBES — A mob of yahoos —

Hans. March 73 *****

* * * * *

AMAZING FACT REVEALED

A Victorian study of 69 rapists, produced a report which found:
In a majority of cases the girls had accepted the social companionship of the male (or males) involved. and the authors of the report suggest that this factor should be a major consideration when sentencing the offender.

* * * * *

DOPE

How careful do you have to be? A person was arrested (after a quiet dinner party) for possession of one very old forgotten joint in hand-bag.....Also seen in Union Bar one Saturday afternoon. A thinly disguised pig.

PARENTS ON CAMPUS

Meeting Sun. 18/3/73. There will be a meeting of Parents on Campus at 2.00 pm Sunday 18/3/73 at the home of Helen and Richard Whitwell, 26 Carron St., Page. This meeting is very important.

NATURAL FOOD STORE

Monaro Mall
5% discount on vitamins for students.

"The mind requires quietness. You want a quietness that is perpetual and everlasting. The right way is the normal and natural way, and that involves knowledge. Quietness is in you. If you take the knowledge you can find it."

— Guru Maharaj Ji

If you wish to hear more about Guru Maharaj Ji's Knowledge, please contact: **DIVINE LIGHT MISSION**
135 Monaro Cres, Red Hill — Phone 951247.
Free meetings every evening 7.30 p.m.

CENTER CINEMA

TUESDAY, WEDNESDAY, THURSDAY AT 5.30 PM
Engrossing and largely flawless — *Nation-Review*



EVERYONE GETS A KICK OUT OF

'The Office Picnic' (M)

Starring Kate Fitzpatrick
A PROVOCATIVE NEW AUSTRALIAN FILM ABOUT PUBLIC SERVANTS WHO LET THEIR HAIR DOWN

RIGHT ON

I would like to congratulate Mr Lockwood on his assessment of the place in politics of the university and its students. When his attention turns to matters more immediate, however, he becomes perhaps a little overexcited. I refer to his section on the ANU itself, and his proposals for an elite left-wing student group. Even leaving aside the ideological questions raised by such a suggestion, the idea of a group which sees itself as politically "correct", and will reject any who do not take the right line, has serious practical implications.

The ANU is a small campus, with a very small radical movement. Mr Lockwood's idea of a leftist group whose members "must be sufficiently convinced of the correctness of (their) political orientation" could only serve to further split the Canberra radical movement. One has only to look at the relations between the SYA and the campus left groups last year, to see that a body of rigid ideologists will not, in general, cooperate with other groups. Judging by the SYA's achievements last year (even less than those of the DRU or Left Alliance) a group loses political effectiveness with a reduction in membership. As a general leftist group will undoubtedly be larger than a group with a strict ideological entrance exam, it should therefore be more effective.

Mr Lockwood's suggestion would leave two paths open to those leftists excluded from his select band: they could either form one or more alternative groups, or they could act individually. There is a great deal of scope for individual, or guerilla, action, but this scope is not lessened by the formation of groups. Any chance of coordinated mass action, however, is largely lost to those who are not in a group, because of a lack of information and coordination. The other alternative, that of small, jealous groups, would again see a lack of coordination for mass action, and too much effort would be wasted in inter-group squabbles.

ANU is quiet enough, politically, already. We cannot afford any further reduction in political potential. The Left Alliance and DRU may have been ineffectual, but at least they lent some degree of coordination to virtually the whole student left here. And it would be wrong to say that as they had no particular objective, they were useless. The very existence of a group means that if an issue is presented action can be initiated, through the vague communications system of a leftist group, much more rapidly than otherwise. In any case, there are at present innumerable issues just waiting to be raised (eg the black situation is much the same as it was a year ago), and their chances of getting a hearing are better for the existence of a Leftist group and the discussions of may organize. Are we going to wait, as we did last year, for the government to hand us issues on a platter, or should we not be looking for the wrongs that are taking place now?.. Nobody in his right mind would suggest the revival of any of last year's groups, but I hope that nobody takes Mr Lockwood's suggestions too seriously.

Bill Salter.

DEAR SISTER

Eileen Haley's article 'Sex and the Single Girl' seems based on the assumptions that "what is required of [women] by the New Morality is that they be Deeply in Love", also that "the sexual revolution", "the permissive society — these terms are jokes and the joke is on women".

These terms are no joke, but commonsense ideals which have been perverted by the thoughtless and unscrupulous to mean 'the sexual revelation' — the revelation of subjects previously hidden by inhibition, puritanism, shame, or respect.

The "permissive society" have become an abusive society: people are abusing the ideals of sexual freedom for motives of self-satisfaction.

Although Eileen Haley pointed out some very real problems concerning our society's attitudes towards women and sex, she failed to consider the equal problems confronted by men, and made dangerously, sweeping statements about the role of choice and affection in relationships.

For example, she says: "Let's not kid ourselves ... Let's tell it like it is. There is always risk.' Risk that if a woman 'chooses' to become promiscuous she may become known as the local harlot.

Now this would only occur if she involves herself with people who have a perverted and (here I use her term) 'casual' attitude towards sex.

The step to promiscuity takes a great deal of courage — but it need not be the path to misery and lack of self-respect, as Eileen Haley would suggest.

If you are so influenced by friends and acquaintances that "it is impossible to really separate the way you regard yourself from the way others regard you", then the choice is one of living by the moral standards of your 'friends', and so swamping your own true inclinations, or completely rejecting their ideals and struggling to see yourself proudly as an individual. In these circumstances the end result is attainment of self respect, rather than the loss of it.

Anyone who accepts as a fact her statement that 'sexual relations, at present, are inevitably mixed up with shame, destructiveness, contempt, and violence' must not think that these were the aims of sexual liberation. These are the fruits of sex without affection, of egoistic love-making which is equally hurtful to men and women alike.

Annabel Clynes.

SMUG

At the risk of being misunderstood, this is about smug, as a drug.

These days when the sun goes down it gets cold, which probably has little to do with what I want to say, it was just on my mind.

About smug, possession of and partaking, in, recent reports indicate that there seems to be a bit going around campus. The first time I came across it, was in the letter in last week's Woroni, concerning the article "1973 — a black year". Then, (on reading the newspaper backwards) it occurred again in "first impressions".

And it would seem this isn't the activity of a "small minority": indited are speakers and supporters at meetings for women's liberation, political demands, sex and its friends as well as Jesus freaks and the person writing "1973 - a black year".

LETTERS

So what is this smug and what does it do to you?

Well its classification is generally a narcotic though some claim it has hallucinogenic properties. The effects sought are; to be induced into a state of self-satisfaction, narrow-mindedness, respectability so that you're drained of any imagination or ambition. The long term effect involves the risk of becoming just what you started off to fight. Physical/mental/organic dependence or damage is yet to be determined.

Somehow, those accused don't appear to be under this "the influence".

Rather it's a matter, in the first instance, of an article written from a student viewpoint, aimed hopefully, at raising some enthusiasm in that body. To this end, there is a certain amount of over and under statement but never to the extend that "the complete control of the black caucus" is questioned. There is little justification either, for an implied charge of insincerity or racism on the part of the reader. As far as I could read this wasn't mentioned, making any claims of radical students gratifying their own egos, being self-satisfied or any other of the effects listed above, completely irrelevant.

The second report of an outbreak in "first impression" is more general, that is it lists many more and for wider reasons. But the reason for criticism can be simplified to just this: each of these groups, its members and supporters has a specific standard the surety of numbers to back and boost them. Each person has found her or his own niche with others who feel likewise, a sort of place in the sun. What exudes is not smugness but confidence that is particularly alien to a fresher-alone, who has not yet found such a place. And it's hard breaking in, hard becoming part of an already welded fence.

Right, so they do feel safe and you don't, and they do what they do because it makes them feel good. Surely this is the best motive for doing anything. So where does smugness in the same terms as mentioned before, come into it?

What does seem more justified though, is the criticism of the existence of an elite. I see it more as a vague feeling of being one of the favoured few, unconscious perhaps, but noticeable when you aren't one yet. It is much tougher to maintain your stand when you're not certain of support, when there's you but where did every one else go. It's like it gets cold when the sun goes down.

Grette Toner

AND NOW FROM MAO...

our man in Peking writes.....

To the Chinese, at both a personal and an official level, Marxism is a self-validating scientific truth, vindicated by the course of their history and by personal experience. Its impacts and analyses are no less important now than they were in the years of struggle to attain political power. The economic base of socialism and its political and social structure fit a pattern of development created by the Chinese people in the image of what they see as a profound, but practical and correct, social analysis.

As one of the results of the process of liberation and socialist construction, the development of the political consciousness of the Chinese people reflects back upon that process. While the Chinese revolution is a product of the Chinese workers and peasants and while their consciousness and understanding must have been at a particular level for them to have sought a radical transformation of their lives and their society, it is by no means the case that the processes of liberation were preceded by a mass transformation of the political consciousness of the great majority of the Chinese people.

While Chairman Mao points out that the people and the people alone are the motive force in the making of history, this is not to assume that the people can assume their destiny at will.

The state of Chinese society up until the actual physical act of liberation demanded not only a revolutionary solution but also a means to that solution. A fragmented, preyed-upon peasantry may have been driven to anger and insurrection by the conditions of an oppressive society but to be able to undertake a radical transformation of its world, it needed the cohesive elements of a leadership and an ideology. This leadership and an ideology would have to be capable of coming to terms with a situation far more profound than a mere rural upheaval could hope to overcome and provide a program far more forward-looking and all embracing than any that could spring full blown from the struggle. Above all this leadership and this ideology must have some chance of success.

And this is precisely why the Chinese revolution took a communist rather than any other form because the affinity between the people and the revolutionary leadership was always real, the party springing from, and being maintained by, the people rather than a tactical temporary or opportunist alliance in which each side used the other to gain immediate advantage.

This past relationship is everywhere reflected in the attitudes of the Chinese today. While in dialectic terms there still exists a contradiction between the party and the people, in real social and political relationships the two are barely separable.

by Shane Maloney

A gulf between the people and the party developed in the years between Liberation and the Cultural Revolution by a lack of faith in the ability of the people to solve their own problems. This gulf has since been closing rapidly to the point where many Chinese can see the transition to Communist society within their own lifetimes, providing that the rest of the world keeps up. This of course implies that the CCP will have served its function and will go the way of other socially obsolete institutions.

At every administrative and social level, in schools, factories, neighbourhoods and communes, the dual leadership of the Revolutionary and Party Committees reflects the relationship between the Party (and hence the Government) and the people.

The Rev. C'tees elected by, and drawn from, the people at every level and in every locality, and the Party Committees elected by party members at that level interrelate to provide contact between the Worker's State and the workers themselves. While there is a theoretical difference in function between the two, the usual overlap in membership means that in fact there is unity of direction and purpose between them.

At every geographical level from street to municipality to country and province; at every production level from small factory to huge mill; at every educational level from primary school to university, the Revolutionary and Party Committees relate the aspirations and enthusiasm of the people with the needs and directions of the nation.

The composition of the Revolutionary Committees is based on principles found effective when they were first instituted during the Cultural Revolution. They represent the masses (that is the people living or working in the particular place being represented), cadres (i.e. functionaries of the Government at that level) and the Peoples Liberation Army. The P.L.A. representation is a result of the peacekeeping role it played during the Cultural Revolution and consequently its importance in the Rev. Committees appears to be declining as time goes on. Other factors, such as the principle of representation of young, middle and old age groups, are also taken into account. Generally there are 15 to 25 members on the Revolutionary Committee of whom at least 1/3 are generally women.

The Party Committees are elected by the party members at each level on guidelines similar to those for Revolutionary Committees. There is some overlap of membership in both bodies and the Secretary of the Party Committee is almost universally also elected Chairman of the Revolutionary Committee, although this arrangement is not a formal one.

Because they exist both vertically and horizontally it may be possible for a person to have relations with a number of different Revolutionary Committees, they will exist where he works, in his neighbourhood, where his children go to school.

Thus the actual participation of the people in the mechanism of the dictatorship of the proletariat is maintained. Above all administrative functions it reinforces the relationship between the party and the people so that in it the concept of the mass line is not merely a reflection of that relationship but a viable social force.



Yang Pu Lao
68 years old.

"I won't rest on my laurels; as long as I live and breathe I will continue to make revolution!"

UNIVERSITY PHARMACY

For a complete pharmaceutical service right here on campus.

Next to the Post Office and Bookshop.

5% DISCOUNT ON ALL ITEMS
EXCEPT NHS PRESCRIPTIONS

Phone: 48 6887

Bopping the Blues with the Men in Blue OR I wish I were a little Boy Again, Living in a Childs Dream.

Jack Growford

We decided on a happy sunny day that the Canberra monopolised press was right. What a magnificent day to venture outward to the foreign parts of Canberra to the Showground no-less!

In this primitive setting we did not sight kangaroos, wallahs, wombats and the traditional animals of the outback. More surprising we struck wild pigs! (this is a new discovery since wild pigs are supposedly only a Queensland based animal.)

We were only two minutes inside the open gate before being descended upon by several gentlemen of the policeforce who assumed long hair and beards were a reasonable criterion for freaky people.

Well they tried their best, but they probably got pissed off with inane drunken do-not-know-a-thing replies. Sick of playing funny-buggars with spoil-sports we decided to score some muzac.

First off Wally and the Wombats played and they were as pure as ever even though they were not priveleged with the fancy Bands P.A. and were forced to play through their own gear. There was obviously a very simplistic attitude displayed by the organisers in that a competent group such as Wally and the Wombats was regaled to a minor positional breakfast time opening gig, by doing so they manifested inferiority in this groups talents in relation to all other appearances. The same attitude could be stated in further length but let us go on further in the "Day of Rock".

Second on were the Whispers from Sydney, who were also forced to use their own gear. The Whispers were a rather boring group attempting to play a Chuck Berry-cum-Deep Purple musical come together. They are an ex-Ray Brown conglomeration and individually they are recognised as competent musicians but they could not get themselves together last Sunday and were reasonably shitty.

Rigby were next up and were a good smooth professional band, playing happy music despite outdated songs. They also had an extremely hassly time, dealing with their own equipment, as did the previous two bands.

None of these bands could fill the showground with all their equipment even at full blast distortion, but that was none of their responsibility. Airlines cannot be blamed for the fuck-ups, but I will always, always fly now!

Finally the Jands equipment arrived which was really cool since the Jands people were really disturbed by what had been happening. They claimed to have been screwed up by every other set up organised for them in Canberra. The

POP, CANBERRA STYLE



Jands people appeared more upset than anyone else. They bought in a lot of good gear despite the bulk and hard transport facilities.

Sherbert used the new found equipment and impressed everybody both visually and musically. They only played briefly but they gave an international class performance.

Doug Parkinson then appeared in all aura. Bass player Teddy Toy and Drummer Peter Figures played an excellent rhythm combination considering their guitarist Ray Burton left 2 days before the concert; so the band played with the guitarist and pianist from the Whispers. Their scene was only Rock & Roll and Parkinson is still as good a singer as he ever was. Pirana popped up next with a "Santana Influenced" crowd

involving set. Every member of the band appeared a competent virtuoso player. Most memorable were their 17 year old guitarist who was excellent in all respects from word, and the drummer who is probably the most exciting in Australia. When the drummer started up on a 20 minute solo all others left stage to leave him to the crowds ecstasy. I looked around and thought what an extraordinary scene for Canberra! But then I looked again, and I talked to friends around the ground.

They thought the best show so far had been the drug squad follies! Poor old Lambert (rushing around with pink shirt white shorts, white golf socks and brown shoes) and his bum chum Sweeney (in sports clothes) provided the best laughs of the day! One

wondered where Griffiths was, but the police woman with the beautiful wig was better. Marge is her name we are told.

We had a laugh at their ruthless thorough examination of bags and bodies and got stuck into the piss.

I almost choked when I saw the poor bastards in a tower used for footy commentating using binoculars to perve on the innocent 21,000 (this was a Canberra News big promoter big questionable figure). It was even more of a laugh to see them moving, the cops in the crowd, from the tower, by means of walkie talkies. Although drugs could be smelt quite openly in various places needless to say, the pigs weren't really very smart (although anyone who smoked out, would probably not pass a police intelligence test anyway.)

Back to Muzak — Hush turned up with two beautiful Chinese guys, plus a terrific stage performance in fantastically flamboyant clothes. The lead singer really got the crowd spunky. They were a real pop band with an excellent approach despite mediocre material. A real pop band in the old tradition.

Battersea Heroes are well known in Canberra having been in the scene for a long time. They are an excellent happy-personality band. Most of what they did and said may have gone over the extremely youthful audience. Most of the humans there were either very young or very old — many inbetween were pissed off by surveillance. One person mentioned it reminded him of prison days seeing so many pigs everywhere especially up a tower.

Lobby Lloyd was a controversial band. They came on late and one had the usual pissed enjoyment of lobbying a few cans at him — nice people I have met! Lloyd was incredibly painfully loud. They became mongels in their short mohican-like haircuts and their cut-off tattooish boiler suits. They even blasted themselves out. They stood in one spot and just nodded their heads, knocked out by their own brand of music or whatever. They were nasty by-products of the big city — both exciting and frightening. Lobby assimilated all by swilling the straight bottle of JW: on top of the 12' speaker, fittingly characteristic for the guy who taught Billy Thorpe to play.

Now we get to talk about shit, and I'm sorry dear reader, its not the kind of shit you are thinking about — although some sold around this campus isn't much different.

We deign to investigate the "Snibbo Fiasco". When Snibbo's time arrived to do their bit they set up their gear and then the fine angel "nameless" told them to piss off with their gear "because Thorpies coming".

Lots of bands played Rock and Roll that day but not as well as Snibbo can. Snibbo was ripped off by the capitalist media shits.

They were told to stay around at 10 am and be on call during the day. However after this intimidation they packed up which meant a great loss to the many thousands of their fans who turned up especially to see them.

Unfortunately they were bullshitted on the front page of the Canberra News (12/3/73) as quoting "They'll kill us with cans", because they were asked to go stopgap till Thorpe agreed to appear. This was only a load of bullshit served up to anyone liable to believe the other inherent untruths in the paper e.g. their 21,000 crowd, "Wonderful day of music", etc.

Well then Billy Thorpe was boring. But then the best summary was a photo caption of the Canberra News, 12/3/73, p.30 which went "Shake your fist and shout", the band said, and the crowd responded.

BLACK MOUNTAIN

HUNDREDS PROTEST

The Saga of the Black Mountain Tower Fiasco.
— continued — 2nd episode.

Last Sunday night 600-plus of us [McCredie questimate] gathered together to oppose the Black Mountain Tower project. There were Architects, public servants, academics, trade unionists, environmentalists, scientists, teachers, conservationists, people from the general community and of course, we, the proverbial ANU students.

The meeting, chaired by Professor Slatyer [Environmental Biology, ANU] had the backing of the Society for Social Responsibility in Science, [S.S.R.S.] the National Parks Association, the Trades and Labour Council of the ACT, the Institute of Architects and the Tidbinbilla and Black Mountain Flora & Fauna Committee. Effectively it was called by one Dr Bruce Kent of the History Department S.G.S.

Everyone from Sir Keith Hancock [a former professor and former director of the Research School of Social Sciences] to Horrie Wilson [organizer and militant from the Federated Engine Drivers and Fireman's Association] was there.

Dr Kirk of the S.S.R.S. opened up by giving us some factual data about the proposed scheme — the PMG hopes to construct a communication base 641 feet high incorporating a restaurant and viewing platform on a mountain, wait for it, 800 feet high — a construction that is described as 'monstrously overshadowing the city...wherever you were on the mountain there would always be a tower full of tourists following ones progress'.

The S.S.R.S. has suggested that Mt Crace, near the showground would be a perfect alternative as it posed no conservation or visual objections, was near access roads and was as the N.C.D.C. pointed out ideally suited to tourists.

Dr Kirk went on to point out how the so called Post Office environmental impact statement was fundamentally deficient in that it was a partisan public relations document written from a partisan viewpoint rather than an objective

or impartial survey that the Labour Party had promised. The impact statement also failed to point out that the sole single 'aesthetic supporter' of the project was a Professor Ashworth from the concrete jungle of the department of architecture of the university of NSW. Meanwhile those opposing the project, namely the National Capital Development Commission, The National Capital Planning Committee, the ANU's Sight Planner, local environmental associations and general members of the community had their objections studiously ignored without even a notation as to their varied objections.

Kirk and others showed how the whole idea of a tower challenged Walter Burley Griffin concepts of Canberra by stuffing the focus from the Parliamentary tangle to something which McCredie described as "a nipple on a boob". "The tower is overbearing and destroys W.B.G.'s. scale relationships.

Dr Nancy Burbridge followed this up soon after by claiming her objections to the tower were on scientific grounds and that she was concerned that Black Mountain should continue as a flora reserve.

"Black Mountain is," she said "an Australian looking area with real Australian vegetation, extra human beings pose a threat to the bushland not to mention what traffic exhausts, noise etc might do — by planning a tower on the mountain it becomes a copy of something else rather than a national treasure ... we trusted the Labour Government but are extremely disappointed."

Sir Keith Hancock attacked the German concept of putting towers on every available elevated spot — an attack that failed to move the only German in the audience — this man approached the microphone during the question and discussion period and was the lone voice at the meeting to speak out in defence of the tower "Why", suggested this gentleman with a typical Hun upside-down notion of democracy, "have you failed to convince the vast populace of Canberra... this meeting does not comprise the majority of people!" He had mentioned previously that he was employed by the Department of Science

but was speaking strictly as an individual.

Hancock also noted that although all the relevant departments had been approached only the Department of Environment and Conservation had sent someone to speak while Enderby's department had sent a lacky to answer questions.

A Mr Higgs who is the acting secretary of Moss Cass's department, and a perfect "his masters voice" public servant gave a rambling dissertation about the project neither favouring nor opposing the project — he did concede however that the PMG's statement was not entirely satisfactory but there would be no review as "half a million dollars had already been spent on the project" — can we trust conservation departments with monetary priorities?

The PMG of course intends to remain out of the debate — it has a major problem, i.e. no real case for the tower — even an earlier report of their own had suggested Mt Crace as an alternative.

The President of the Trades & Labour Council of the ACT, Jack Kemp who stated that it was up to the Government to convince the people that the tower was not putting the environment in danger and not vice versa. Kemp who is also local president of the Builders Labourers Council pledged personal and council support to prevent construction before a proper study was undertaken — this brought loud cheers from the meeting as did Horrie Wilson's attacks on the Government's "indecent haste" with this project. He likened the tower to a "giant Saturn rocket, but unlike a rocket which is here today and gone tomorrow, this tower would be with us for ever more." It is important in the public interest to stage continuing outcries and demonstrations against the project.

A new light was focussed on the tower project when Roger Bartell of R.S.S.S. revealed that (i) the PMG had employed a physicist to prepare their environmental impact statement and (ii) that the PMG had doctored their photos by using wide angle, high vision lens to diminish the visual impact of the tower.

He accused the PMG of a fraudulent public relations exercise intended to mislead the people and other departments interested in the project. Their report was very much against the spirit of open govt. advocated by the ACP.

M/s Haydon, a former employee of the Botanic Gardens and a United Nations consultant explained how neither of the PMG's environmental 'experts' had given sworn evidence to a senate public works committee investigating the tower. She noted that the tower would increase maintenance costs on the gardens, increase the fire hazard dramatically and would also lead to the spreading of a fungus disease that would kill off most of the trees on the mountain.

Alan Gould advocated direct student and union action to halt this project which was so obviously opposed by almost all informed public opinion.

A motion was produced from Dr Kirk but was made more direct at the incessant demands of Dr Mac Dickens and the overwhelming majority from the floor — the motion reading as follows:

- (1) opposes the construction of the PMG tower on Black Mountain.
- (2) considers that the Environmental Impact Statement on the Black Mountain Tower issued by the Australian Post Office is misleading and incorrect in several important respects; and that it is a partisan document rather than an impartial statement.
- (3) requests that the Government should honour its stated policy on environmental matters by halting work on the tower project until a truly comprehensive Environmental Impact Statement has been prepared and evaluated; and that the proposal put forward by the National Capital Development Commission for a tower on an alternative site be more thoroughly explored and costed.

Woroni interviewed Bruce Kent after the meeting and he said "that such a large number of people turned up on such short notice and this was indicative of the strong community feeling against the tower. What the meeting had however failed to do was to show that the tower could also be technologically redundant, it might

be a vast white elephant superseded by satellite and cable. The PMG would be foolhardy to commit itself to a permanent structure with such developments taking the struggle. As much as anything the PMG might as well have pointed out that all the ACP needed was a popular movement to really move them. Bruce, a member of the ACP claims that Cass, Enderby & Bowen, the major ministerial participants in the project were all opposed to the project but all need a "kick in the arse" to help move them into action [For background see story in last weeks Woroni]

What You can do to stop the Tower Project.....

- (i) REMEMBER — they can do anything we can't stop them doing: SO
- (ii) take part in student association actions against the project
- (iii) Inform friends and the general public about the project and attempt to involve them in the campaign
- (iv) Attend the Students' Association meeting on the Black Mountain Tower on Tuesday 20th in the Union.

Post-Script: Last Tuesday the campaign against the tower took another step forward as students and other conservationists picketed the arrival of Prince Phillip.

Steve Padgham

The White Company
Jugglers
Fire eaters
Acrobats
Actors
Mime artists
And assorted freaks

On the 20th and 21st of March a troupe of 10 astounding people called the White Company are visiting ANU to publicise the Festival.

They will be performing in Childers St Hall on both evenings and they may do a show on the Library Lawn.

An amazing show of happy people. Come along and have your head blown free.

R & J GENGE PTY LTD
7 Lonsdale Street, Braddon. 497923

Service on any make. Sales — Suzuki, Triumph, and BSA cycles. Spare Parts — helmets and accessories. Deposits — on new & second hand from 10%

BULLFROG RECORDS

P.O. Box 39, Blacktown, 2148.
For the serious record collector, Sydney's leading mail order service for Air-Expressed Imported Records from U.S. and U.K.

LOW PRICES — CATALOGUES — REGULAR RELEASE LISTS — DELETIONS — RARE RELEASES — INFORMATION — SOME N.Z. AND EURO ROCK — COUNTRY — JAZZ — BLUES — CLASSICAL — FOLK.

Contrary to what David Wright believes (*Woroni*: O the Week that was), Jesus freaks are neither "the commercial salesmen of Christ", nor "people pushing religion". Christ does not sell His peace and salvation to the world; He freely gives it. And to describe us as "religious pushers" is totally inaccurate for if we are pushers at all then we are "pushers for Christ".

The factor which unites Jesus freaks is the man Jesus Christ himself. We believe that he lived on earth, was crucified despite his innocence, and literally rose again after being dead for three days. All Jesus freaks proclaim Christ as the Living Lord of their life, and allow Him to rule over their whole life.

To discover His Will we regularly meditate on the Bible and pray, both alone and with others. Jesus freaks know that Christ uses other communication mediums too, especially through other Christians but even through *Woroni*. It is the responsibility of every Jesus Freak to possess a watchful eye and an attentive ear so that he or she is receptive to God's Will.

We take Christ's command to go out into all the world and preach the Gospel very seriously. For it is not only something which he told us to do, but it is a thing we want to do anyway ... naturally we want to share His wonderful peace with those who have not yet experienced it. It costs us relatively little if we are rebuffed, and it is really great when we find some one who recognizes his need for it, and accordingly receives it.

Doubtless the zealous enthusiasm of some freaks during KAIROS caused some people much inconvenience and disconcertment, and for this we sincerely apologise. But I hardly think that "these Religious hustlers earned for themselves only massive antagonism". Indeed, attendance at both the E.U. meetings, and at the cell groups (which meet regularly in the various residential colleges), are much higher than ever before.

But apart from this oneness in spirit and the challenge to spread the Word, which all Jesus freaks share, many of us have little in common with each other. Taking in part in KAIROS for example were both bearded Godsquad bikies and bus-travellers with short back and sides; they came from the upper-middle and lower-working classes; some had previously suffered from bad hang-ups before appealing to Christ, while others have never experienced them.

Only through our common bond in Christ can we co-ordinate the diverse resources He has given us to further God's Will on earth. If we fail, it is because our bond of faith is not strong enough; should we succeed, we are grateful to Christ for working through us.

Bob Miller.

I'VE GOT A HANG ON JESUS



Some time ago, it seems like eons, I was the most despicable piece of humanity I could imagine. I was a Head Hells Angel in Karumcutta.

It all started when a long haired poofta bastard sinner hippy came to town where me and me mates were having a good time chucking on Miss String's roses. Well this pooft gave some drug he said would make us feel better. He said it was V. Soon we were all on H. I lived for my spike. My habit was costing \$200 a day. After a few years it became obvious that Karumcutta could not support sins costing us over \$1,000 a day. We were notorious thieves.

We got on our bikes and headed for Sinney. We were tripping at the time, and a few of me mates fell by the wayside. There was only seven of us left.

Even in Sinney we found our habit hard to feed. When me best mate Jimmy blew out on 32nd St. and Skinner was busted, I thought "There must be more in life".

At once twenty-nine Gods Squad Bombers on Kawasaki 900's fell around me and me four remaining droogs. A mighty cry of JAY...EEE...ESS...YOU...ESS echoed around us, followed by whatsit spell "JESUS" whatsit mean REVOLUTION.

We was all packing our daks especially when they pulled out these greasy bike chains and dangled them in front of our nose.

Then a dirty one with a black beard sais: "Gees ya filthy drug addicts are lucky, if we weren't Jesus Freaks we would 'ave crunched ya fucking face in".

I quickly reckoned that these must be those maschos who when you give 'em a bit of bover come back for more, ya know the turn-the-other-cheek-mob. So me and me mates slashed out a bit with the knives and pissed off. That lot always bored me.

The next few days were a bit heavy. Them Freaks had put the pigs onto us. Three days later we had run out of smack and we realised the Freaks had us beaten. We joined later that day.

A brief meeting with the Father, who runs these Freaks, informed us that we was to follow orders or end up in the can. Our job was to get the people back to church. The souls of the people were still firmly in the Church's hand — the Church being the wealthiest organization in the country, but there were signs that people's minds were slipping away from the church — dangerous communes of back to nature people were developing. A spot of a sermon would soon fix that lot. Anyway we were to turn the kids onto Jesus, he being sort of a transition bloke to bring them back to Church and the Father.

Before we started there was a kind of "learn-to-argue" course which taught various Bible and scientific references and how to talk spiritually. Troublemakers were to be countered by calls for rational dialogue, in which we were to speak for as long as possible to bore them away.

Conversion to the Jesus Revolution was to be done by impressing the youngsters with 1) our experience — worldliness to show them that Jesus was a real groove. 2) pop music to collect the people 3) Spiritualism and the "love the people" syndrome.

Kids love demonstrations and mass movements, so this sort of thing would rapidly give the Father control of their minds.

Me first job was in Canberra with the Kairos '73 people. I was with the God Squad. We all had a good time. I had a spike in front of Parliament House. The only trouble was the shits from the ANU wouldn't let up with their boring talk — Gees I could have pushed a few of their faces in — almost blew me cover and what if the Father found out.

The Future looks pretty good for me. The Father is very pleased with me — me drug talk pulls them in like fishes so he tells me. Ya know even I'm beginning ta see the "power of the Lord". — I think I'll give up the drugs and get onto Jesus, Ya know I've got a real hang on Jesus, man.

A. McCredie.



Warning: Don't lose your head over Jesus

As you are probably aware by now, a rather beautiful happening is going to take place during the coming May holidays. Namely "an incredible soft energy festival" The gathering has been initiated by Aquarius (the cultural wing of the Australian Union of Students) who have numerous resources at their disposal — the main one being the township of Nimbin, on the north east coast of N.S.W. By accident or design Nimbin was a fortunate and unique choice. It is a very special country town. In the days of its first settlement in the 1880's it was almost isolated. You came up from Sydney by steamship to Lismore, then two days by bullock dray to Nimbin. So the town lived almost entirely at subsistence level — they made their own soap, saddles, dyes, butter, cloth, ring a bell? They had to fight for a teacher and a school for which they paid for) a doctor and a hospital, for a post office and bridges and roads. Most of the younger generation have left now and the town's population stands at about 300. They have a very similar philosophy to those of us intending to participate in the festival i.e. appreciation of their beautiful natural surroundings, environment clean and a peace loving disposition. They are very pleased, and proud in a way, that Nimbin has been seen as the site for the festival, not only because of the excitement involved but the fact that it will bring new life, people and trade to a town that may potentially have been a ghost town.

Nimbin 73

May 12-21



Central to the festival planning is the idea of participation rather than consumerism. This is one of the areas where the 1973 Festival will differ from the one held in Canberra in 1971. People don't go there to be passively entertained but to participate and to give of themselves in an active community. There will be tribal people from Australia, New Zealand and Niugini involved and it is hoped that a tribal feeling will develop among all those who are at the Festival.

The Festival has been designed so that, for those who want it, it can be a continuing thing. There is virtually a permanent community of Festival people at Nimbin, the Festival office is now open and has been for some time; situated in, believe it or not, the R.S.L. Hall at Nimbin. Many of the people of the Festival plan to live in and around Nimbin for a year or so at least afterwards and so help establish a living active community within the township of Nimbin and in the life-style of the Festival.

For 5 days after the Festival, i.e. from the 21 - 26, there will be a seminar of Aboriginal arts and crafts in Canberra. Many of the tribal people from the Festival will be attending so it should be a full tribal thing rather than just the usual slightly patronising exhibition of bark paintings, and so on.

The May festival is beginning to seem an event of the dimensions of Woodstock and the concert for Bangla Dosh but with softer roots, with its consciousness deeper into the environment and nature. It will be a chance for us to show that some of the alternatives really can work. That small crop farming and craft work related to a natural environment can create a viable economy. It can open up many possibilities. Decentralisation and other government departments are on side and want to see viable alternatives to support. M.P.'s will be there straight will be there, not to "observe the freaks" but genuinely interested in what we are about.

A meeting of all those who are interested in the Arts Festival from the Uni. and around Canberra will be held some time in the next couple of weeks at the Union. Watch for notices when they appear. For further information, or if there are any specific questions you have about the festival, or if you just want to have a rave about it, there are a number of people who are very enthused and would be happy to talk about it with you. See Stephen Jones, Craig Clayton, Jewels Claburn, or Richard Refshauge — and most can be found at the Union by making enquiries at the SRC office.

"Mankind's future is whatever man chooses to make it".
Bucky Fuller.

Review

CURE OF THE RING

People enjoyed it, it got a good reception but Andrew Benjamin reviews it and says: "The Ring and the Play".

I saw Canberra playwright O'Connor's play performed by the ANU players, at Burgmann College the other night.

Mr O'Connor is the recipient of a Commonwealth Literary Grant, which one presumes he won for plays of this calibre. Unfortunately the calibre of this play is not very high. In fact the play was trite in its social commentary and totally unsophisticated in its presentation of ideas.

The play opened with a group of young people playing in front of a business house. It was from this moment that the attempts at symbolism became overbearing. The latent power of the Church convinced the motley bunch to get married. Once married they saw the idiocy of their situation and decided to revert to their former fun loving selves.

This theme of the horrors of suburbia and the trap of marriage is quite prominent in Australian literature. Craig McGregor's novel "Don't talk to me about love" while by no means a good novel, explains this theme with a great deal more polish than Mr O'Connors play.

Though in my opinion a play should be written with an unspecified audience view, I was told that this play was written "for freshers". This made the situation ten times worse, for if the social awareness of the fresher is so low that he (or she) needs a play like this, to get motivated — well it makes you want to give up.

This play, if it was directed at freshers was the most patronising act toward them, that occurred throughout Orientation Week. These mythical beasts "the humble freshers" are, though Mr O'Connor may not realize it, human beings with thought process etc., and not much younger than Mr O'Connor himself.

The only thing that made the play reasonably enjoyable was the acting of Bob Somosi and Moira White. The rest of the actors and actresses performances were well below average. In fact one girl seemed totally bored with the whole thing, and adopted a "couldn't care less attitude" about the presentation of her lines.

One hopes that Mr O'Connor's literary grant lasts long enough for him to write a play, and not a trite patronising primary school review. As a final note, the audience reaction to the play — I would reluctantly describe as reasonable. Does this say anything about the occupants of Burgmann College?



Response

The enjoyment with which most of the audience greeted Mr Mark O'Connor's play 'The Cure of the Ring' made me somewhat surprised at the review which appears opposite. The reviewers condemnation, unrelieved by any recognition of any worth in the piece, fails to answer satisfactorily why so many people were enthusiastic about it, and this failure, I think, points to the inadequacy of this appraisal.

He calls the play 'trite'. I would call it 'obvious', obvious in its didactic intent and quite intentionally so. Mr O'Connor takes the ceremony of buying an engagement ring and uses it as the nucleus for an attack on the whole consumer society. The ring-buying is a trapdoor, through which the innocent young people pass into the vicious cycle of consume, consume, unable to return from whence they came. Of course the mechanism is an obvious one. Of course the simple young people are embarrassingly simple, and the evil Mister Loot with his evil cronies are exaggeratedly bad. But behind them are the stock figures of the Medieval Morality and Miracle tradition, and also the twentieth century phenomenon of cartoons, and it is with these two art-forms in mind that Mr O'Connor's street-theatre should be viewed. Like the Morality plays, the players have no individuality, — they

are reduced for the didactic design of the play. Thus obviousness is not a flaw, but an essential ingredient of the play's structure. It could be objected that Mr Loot has plenty of individuality, but like the Lucifer-figure in Medieval plays, like the actions of a cartoon-character, Mister Loot's utterances are all schleming, all evilly-intent, and all of course, predictable.

And it is, I think the predictability of the play's events which stimulated audience enthusiasm during the play's showing. There is among human beings, an enjoyment in watching stock-characters in stock situations, a trait which is all-important in much Chinese drama.

Thus, what remains to be decided is how well Mr O'Connor has transposed the Medieval tradition to suit a modern contest. His success lies, I think, in portraying dramatically the way in which a single ritual leads to the web of our consumeristic suburbanised way of life, via marriage. The play has many flaws in detail, some painful lines, some needless portions (such as the dance sequence, 'Search in, search out) but the combination of a savage social message the utilization of a very old and tried mode of production, together with song and dance, is a creditable achievement. The audiences, at least thought so. Alan Gould.

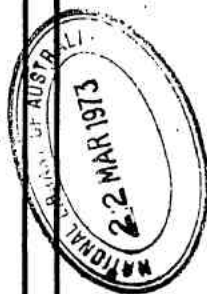


PUBLIC LECTURES

Post-independence relations between Papua New Guinea and Australia

- March 21: 'From Dependency to Independence', by Professor J. W. Davidson, Head of the Department of Pacific History, ANU, and consultant to the Constitution Planning Committee in Papua New Guinea.
- March 28: 'Social Relations after Independence', by Mr Leo Hannett, a young New Guinean writer and consultant to the Papua New Guinea Chief Minister.
- April 4: 'Economic Relations Between Australia and Independent Papua New Guinea', by Dr R.J. May, Field Director of the New Guinea Research Unit, ANU.
- April 11: 'Australia and Papua New Guinea in World Politics', by Professor J.D.B. Millar, Professor of International Relations, ANU.

These public lectures on the future of Australian-Papua New Guinea relations, are being presented as the University Lectures for 1973. They will be given in the H.C. Coombs Lecture Theatre, beginning at 8. 15 PM.



BOOK NOW
at
UNION SHOP
for

münster student madrgal choir

one night only
CANBERRA THEATRE
FRIDAY 6 APRIL
8.15 PM

A program of sacred music, madrigals and romantic and folk songs.

BOOKINGS AFTER 26 MARCH AT:-

Canberra Theatre
Bourchiers at Kingston
Swing Shop, Woden Plaza.

Tickets \$3

(students \$1.50)

Hobart Place Pharmacy

10% Discount To Students with I.D. Cards.

Check our prices for:- Toothpaste, Deodorants, Soaps, etc.

We stock all quality toiletries including:- Revlon, Yardley, Steiner, Eyelax, Outdoor Girl, Perfumery.

Before going to the supermarket - at concession prices - we beat them all.

10% Discount on Selected lines

DICK ADAMSON

MacPherson St O'Connor
(Next to Ampol Service Station)
- Just a short walk from campus

REVLON

FRENCH PERFUMES

INNOXA

GIFTS

pharmacy



Paradigm for Revolution? The Paris Commune, 1871-1971

Eugene Kamenka (ed.)

In March 1871, in the aftermath of France's humiliating defeat in the Franco-Prussian War, the workers and 'little people' of Paris rose in revolt, protesting against corruption and cowardice, injustice, self-seeking and indecision.

To mark the centenary of the Commune, the place of the event in the history of radicalism and its meaning and relevance for modern revolutionary theories and hopes was made the subject of a series of public lectures organised by the History of Ideas Unit in the Australian National University. The lectures are now presented conveniently in this pocket-sized volume.

102 pp.; paper \$1.95 Recommended Price



AUSTRALIAN NATIONAL UNIVERSITY PRESS



Talking with China: The Australian Labor Party Visit and Peking's Foreign Policy

Stephen FitzGerald

Contemporary China Papers No. 4

Focusing on the visit of the Australian Labor Party delegation to China in July 1971, this paper sets the visit in the context of Chinese foreign policy. The author accompanied the delegation as adviser and interpreter - he has prepared a timely and authoritative account.

64 pp.; paper \$1.50 Recommended Price



AUSTRALIAN NATIONAL UNIVERSITY PRESS

PRESIDENTIAL NOTES.

In 1969, the University allowed significant numbers of students to become involved in (and take partial responsibility for) the decision-making processes within the University. Students now participate in the deliberations of most University committees and on Faculties and Faculty Education Committees.

As well as this the Students' Association relies on the hard work of the members of the Students' Representative Council, its officers and its committees for most of its work.

Naturally these activities need lots of students to become involved if they are to work. Some, of course, feel they should not work. For instance, being part of decision-making means bearing partial responsibility when the wrong decision is made. However, the Association has taken the view that it is usually better to be involved while the decision is being made than to have to lament or protest after it has been made.

This has committed the Association to the provision of a large number of students who will help make the decisions, or prepare submissions, or will just generally be active in one of the many areas of activity within the Association.

Education - especially semesters, four-year courses, de-institutionalization, speed reading, examinations and continuous assessment, teaching and learning.

Welfare - especially student poverty, accident insurance, medical and hospital benefits, student accommodation, part-time and vacation employment, second-hand bookshop, the library.

Racism - Aboriginal Land Rights, Abscheil, Papua Nuigini, Anti-Apartheid.

AUS matters - like Travel, culture, national affairs (conscription, etc.), international affairs, environmental action, overseas students, social action. Interested? Why not drop by the SRC Office and offer to help. We could sure use you!

Do students really care? We wonder sometimes.

A seminar on examinations was to be held on 31 March this year, to try and improve the present assessment methods, about which there have been many complaints. How many showed enough interest to enrol? NINE! One of the most important issues on campus and nine students only could be bothered showing an interest!

Well, that makes the seminar pretty unrepresentative, and so the form has been changed. We now plan an evening symposium, possibly leading on to some in-depth work. Interested? More later.

If, of course, you can come up with some better ideas, let's have them. We would be really interested in hearing you having your say on this vital issue.

R. Refshauge.

Price 10c

ATW

G'DAY;

Wanna be as zappy as a boxing kangaroo in fogtime? Get outaya dogboxes and do some good for yerselves at the A.T.W. audition for OFFENDING THE AUDIENCE Childers Street Hall, Saturday 24 March 1973 at 2.00 pm

ATW